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Freedom, Fellowship and Character in Religion.

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Editorial.

IT ought to be a matter for con-ratulation with ministers of small ongregations that when they die, as ometimes they must, or are otherwise bliged to give up their charge, it ill not be such a difficult task for eir parishes to fill their places, as e members of Mr. Spurgeon's church re finding it, who are sadly bothered, o we read, to find even a suitable emporary supply, that shall in any ir degree command the interest hich the dead leader of the Taber-acle movement inspired.

THE people of Geneva are making ctive preparations for their coming ftieth anniversary the 10th, 11th and 2th of June. There will be memorial xercises, celebrating the early history f the church, the oldest of the faith n Illinois; a carefully written sketch f the life and work of the first minis-er, Mr. Conant, prepared by Miss eBaron, sermons and addresses, with collation and other social features. he Geneva friends hope there will e sufficient interest in these proceed-ings to win a large attendance from ther towns and especially from Chi-ago. People in the city should take ains to interest themselves in this nniversary and in the brave strug-gling attempt a few loyal souls are making in this little suburban village to keep up a liberal church. Geneva is one of the most beautiful towns in northern Illinois, and those who know the hospitable people who live there are always glad to avail themselves of every opportunity to pay it a visit. Arrangements will be made for the easy transportation of visitors from the city, further particulars of which will be announced from the Unitarian pulpits next Sunday.

THE conviction that the club constitutes one of the most valuable aids to church work has become pretty thoroughly established among Unitarians and other liberals, and is making its way rapidly among stricter sects. The *Advance*, commenting on the recent Federation of Women's Clubs, says the club idea is not so modern as appears, but is borrowed from very ancient sources, that all that is best in it was "embodied in in the first Christian church ever organized." This is a rather startling statement, but we readily agree with that which follows, that "the true idea of the church is the highest possible idea of the club."

IT is the misfortune of every reform movement to show first its iconoclastic or revolutionary side, and thus win the fears and distrust of the unthinking majority. The editor of the *Reform Advocate* complains of this tendency to the gospel of negation in the movement known as Reformed Judaism, finding an illustration in a recent publication of the Jewish Publication Society, a work entitled "Reform Judaism and its Pioneers." We have not seen the work and can not judge of it on its merits, but it is interesting to note the earnest protest of our friend, Dr. Hirsch, against the destructive tendencies of rational thought within his own body. "Books on Judaism," says the rabbi, "to be worth anything must be written from a positive point of view."

A RECENT work of fiction bears the the tempting but dangerous title "Love knows no Law." Such a notion of love is as senseless as it is degrading, as directly contradictory to the facts of human experience as it is logically vicious. It is time the fiction writers began to teach the world a more rational philosophy on this subject. Doubtless all progress is along the line of a more widely extended and more generously-conceived idea of human liberty, and we may predict the day when man will need no guide but a perfectly enlightened will; but his attainments in that direction are reached, not in violation of law but in an ever-growing sense of dependence upon it. Obedience is as necessary a factor of spiritual growth as the instinct of rebellion. It is not the rebellion which lives only in the spirit of self-assertion that helps mankind, but that which George Eliot describes, which "aims to lift a common load."

A POLITICAL reformer of Connecticut, Professor McCook, has recently been investigating the vote of that state, and finds that the average percentage of votes bought and sold is 16.1. This, in the first four towns on the list. The price ranges from two to twenty dollars. Professor McCook thinks it would not be unfair to say that of the 166,000 voters throughout the state 25,000 are purchasable, while in certain localities the rate has run as high as fifty per cent. It is denied that all of these venal voters are "either drunkards, reprobates or foreigners," investigation showing that the men who deliberately sell their votes to the highest bidder often come from good old New England stock, though the majority belong to the idle classes. Nor are the smaller towns found to possess a higher standard of political morality than the cities, politicians having votes to sell using largest proportion of money to buy up remote country districts. The proverb that "God made the country, man made the town," does not apply to the residents so much as to the landscape.

THE principle of State Socialism is receiving another trial by the Bellamy party in Masschusetts, which has lately petitioned the Legislature to allow the larger cities to establish coal-yards, and sell fuel at cost. The decision, which was referred to the Supreme Court, was against the petitioners, who will have to secure an amendment to the constitution in order to accomplish their object. The court decided that "the Constitution does not sanction the establishment of large business enterprises of this kind as a part of the functions of the State Government." We are not among those who believe in any single nostrum for the cure of existing social evils and hardships, but the theories of the socialists look very enticing when applied in certain directions; and the Bellamyites will not be discouraged over this failure. Socialism is at least strengthening the sense of moral accountability on the part of the rich towards the poor, as nothing else is.

THE *Open Court* prints an unpublished letter of Thomas Jefferson, written in 1825 to Rev. Benjamin Waterhouse, a prominent Unitarian divine of Cambridge, Mass. In it he speaks of himself as a Unitarian and expresses the ardent wish to see "the study of the doctrine of one God commenced in our state." He adds that he is convinced that the opinions which he holds on theological matters if properly understood would find many sympathizers in his neighborhood. We learn also in this connection that there is still preserved in the Jefferson place at Monticello a volume prepared by himself, in which passages from the Greek and English New Testaments are pasted side by side, these passages being taken almost wholly from the sayings of Jesus. Both Jefferson and John Adams, his political opponent, used to attend the services in Dr. Priestley's church in Philadelphia.

THE changes of ministerial connection between Unitarians and Universalists are more frequent than any others, for obvious reasons. The *Gospel Banner* calls attention to the fact that within a few months three ministers once in the Universalist household who had transferred their allegiance to the Unitarian, have returned to their first theological love. It gives them a cordial welcome home again, but proposes to kill no fatted calf for them, as it does not regard them as returning prodigals. Their brief sojourn in the Unitarian fold can not be called a wandering away into a far country where there was only husks to feed on and swine for company. On the contrary the *Banner* doubts not, with mildly satirical humor, these temporary estrays have had a pleasant time, that they have met some "delightful people" and read some very improving books; it hopes now they will settle down to work with new zeal; and very kindly omits to say that "zeal" is not generally regarded as a Unitarian virtue.

THE *Christian Union* has a brave and outspoken spirit which grows from week to week. Speaking of the resignation of Prof. Van Dyke it declares that "Traditionalism is no better in religion than in science." Then it goes a step farther and adds that it is worse, not because it claims respect for ancient beliefs, for that all should yield to some extent, but because it insists on the authoritative character of such beliefs. It finds in this love of the traditional the greatest obstacle to the study of the Bible: "Liberty of investigation is essential to thoroughness of investigation. The spirit which determines beforehand what a man may find in the Bible forbids a genuine study of the Bible."

THE assistant editor of UNITY has been taken rather sharply to task by some readers, though generously commended by others, for the article that appeared two weeks ago, denouncing the trained dress on the platform. She has been told that she failed to discriminate, and that a dress of walking length, that displays the boot, is as improper on the platform as the trained robe. Is this true? Why is there any more impropriety or immodesty in a woman's neatly-fitting boot, more or less visible beneath her dress, than in that of a man's beneath the trousers? On the contrary it is easy to conceive how, were fashion once to announce a decree in favor of a walking dress that should clear the ground by three or four inches, it would soon come to be considered not only the sensible but the only becoming and tasteful costume for the platform as for the street. It is a debased public opinion that governs our action in these matters far more than conscience or a supposed delicacy of sentiment. We shall never reach the bottom of this question until we have ceased to think of woman as a creature of costumes, one of different make and pattern for each hour of the day and each occasion. The costume suitable for one time or place is seldom entirely out of place in any other. As soon as the woman herself supersedes in public or private interest her dress, many questions that how seem of supreme importance will be reduced to their relative and real insignificance.

The International Unitarian Congress.

The International Unitarian Congress, to meet in Chicago in '93 is one of several great denominational gatherings to be held at that time under the auspices of the World's Fair Auxiliary. This organization, as has be-

fore been explained in our columns, is formed for the purpose of making a supplementary exhibit to that one of material gain and progress which makes up the Fair proper. Its motto in the men's department is "Not things but men"; in the women's, "Mind, not matter." The means by which it proposes to accomplish its object lie in a series of international congresses, representing all phases of thought and belief, in the industrial, educational, social and religious world. The plan of organization is at once definite and comprehensive, aiming for strength and efficiency at the executive end and a thorough representation of varying opinions and faiths on the advisory side. In order to secure the first, each congress is placed in charge of a local, or as it is called, a "general" committee, whose first business it is to issue a circular setting forth the general plan and merits of the scheme, and calling for coöperation and help among the workers in that particular line all over the world. This call is signed by the local committee, to which is added a long list of names of men and women eminent in that field, who are asked to act as an advisory committee. Then follows the actual work of preparing for the Congress. A tentative program is printed and sent to the members of the advisory council who are expected to take an active part in its arrangement, the officers of the Auxiliary having general charge and oversight of this work, in the interests of all concerned, aiming always to exclude all local or sectional prejudices and to preserve the main object of keeping the congresses up to the highest and most representative standard. The local committee has, however, under the Auxiliary, the final deciding voice in the settlement of details; an arrangement necessary to secure the practical success of the movement. There are many things pertaining to such an enterprise that can be decided only by a committee that is at or near the center, which can be easily summoned, and upon whose activity and vigilance so much depends. Each congress is placed in the hands of two committees, both local and advisory, a committee of men and a committee of women. The two may act in concert whenever they so elect, and in many cases the men and women are meeting together and have declared themselves in favor of doing all their work jointly. This, naturally, was a decision easily reached by the Unitarian Committee, of which Mr. Jones is chairman on the men's side, Mrs. Perkins, the secretary of the W. W. U. C., on the women's. The office of chairmanship of these denominational committees is settled by the Auxiliary; the chairman of the Baptist, the Methodist, the Presbyterian and all other committees being such by virtue of his previous appointment by the Auxiliary on the larger committee which has charge not only of the religious congresses but of the Parliament of Religions. As senior pastor in the city, Mr. Jones was appointed to this board and therefore holds the chairmanship of the sub-committee *ex officio*.

We have indulged in this long preliminary word because a good deal of misunderstanding has existed both as to the Auxiliary and the congresses. It was during the busy anniversary week that opportunity was afforded for the largest and most representative meeting of the Unitarian committee we have yet had. Rev. W. H. Lyon, secretary of the National Council and a director of the A. U. A., had been in the city for about a week, looking over the ground, and in search of general information, especially with regard to the propriety of the National Conference holding its next biennial session in Chicago in connection with the International Congress. Another welcome visitor from the East was also present, Mrs. Marean, who we hope will present this subject in its full bearings to the readers of the *Register*. Conference season brought the helpful word and presence of Mr. Gannett, Mr. Hosmer, and Dr. Townsend. Others present, members of the local committee, were Mr. Jones, Dr. Shears, Mrs. Perkins and Mrs. Woolley of All Souls church, Mr. Milsted from Unity, Mr. Fenn, Mr. Shorey, Mr. Van Inwagen, Mrs. Follansbee from the Messiah, Mr. Blake, Mr. Wanzer and Mrs. Conger from the Third church, Mr. Butler from Oak Park, and Mrs. Temple from Hinsdale.

The discussion first turned on the point as to whether the National Conference he asked to hold its next session here or to give it up altogether, throwing all its energies into the work of the Congress. Along with this was discussed the question of program, the proper persons or organization to have charge of it; but as has already been explained this was a point that had been determined beforehand by the auxiliary. The Unitarians, in their proposed International Congress must follow along the same administrative lines marked out, not only for every other denomination, but for all the congresses; *i. e.*, the largest possible range of advice and suggestion must be drawn from all nations, all phases of thought, must have equal share and honor, but the final practical decision must lie with the local committee. This committee as will be seen in the names given above, is itself thoroughly representative, and is one to command confidence both at home and abroad. Mr. C. C. Bonney, the president of the Auxiliary, was invited into the meeting toward the close, and his words, the purport of which is set forth above, were final and definitive as to the working methods of the congresses. After his retirement Mr. Blake offered the following resolution:

Resolved, That in view of the International Denominational Congress to be held in Chicago during the period of the World's Fair and the consequent desirability that the Unitarianism of the world should be adequately represented, the Local Committee on a Unitarian Church Congress, requests the National Council to omit the session of the National Conference which would regularly be held in 1893. And

Resolved further, That a sub-committee of the Local Committee be appointed to report a program to the Local Committee for an International Congress of Unitarians to be held at Chicago in September, 1893, at such time and place as shall be determined by the Local Committee in consultation with the General Committee on Religious Congresses. And

Resolved further, That the Councils of our several national bodies, namely the National Conference of the United States, the British and Foreign Association, and the Transylvania Association be made advisory committees on the program, from whom the sub-committee shall seek suggestions and advice.

This was adopted, and a committee on program was appointed, consisting of Mr. Jones, chairman; Mr. Milsted, Mr. Fenn, Mrs. Perkins and Mrs. Woolley.

The subject of the material exhibit was also brought up, but the hour was late and no action was taken. This is a matter that lies outside the jurisdiction of the Auxiliary, and a special committee will probably be appointed at another meeting. Its character and purpose will be explained in these columns at some time in the near future.

It only remains now to urge the earnest attention of all Unitarians, in the West and in the East to the coming International Congress, and the great necessity of the utmost cordiality and unanimity of effort on all sides, mutual goodwill and trust all round, for its success. Let our friends in Boston and vicinity disabuse their minds of any fear or wish on the part of Chicago to arrogate any claim to herself that does not justly belong to her. Chicago is with reason very proud of coming events in 1893; Chicago Unitarians are naturally glad and proud to lead the way in an enterprise of the character and scope of the proposed Congress; but only with a disposition to use and profit by, not to neglect and set aside, those sources of wisdom and experience that belong to other localities. The International Congress, if successfully carried out, will be the grandest event, in an external sense, of our denominational history. Let us seek to make it the work of a united and loving Unitarianism.

C. P. W.

The New Resolution.

The editorial which appeared in the Conference number of UNITY from the pen of the senior editor dealt chiefly with the *morale* of the resolution presented to the Conference on Thursday, but our readers will be interested in the precise connection of events that led up to that point.

At a called meeting of the directors during the noon intermission on Wednesday, held in the library of the parsonage above the church, at which were present the following directors, Messrs. Shorey, Jones, Gannett, Ludden, Crothers, Fenn,, Judy Learned, Wanzer, Van Inwagen, Hosmer, Miss Hultin, Mrs. McMahon and Mrs. Woolley, Mr. Crothers presented on behalf of Mr. Sunderland, the following resolution:

With a view to meeting the wishes of some of the Unitarian churches of the West and to secure greater union and harmony among all, I move that to the "statement of things most commonly believed among us," adopted by the Western Unitarian Conference in 1887, the following supplementary resolution be added; the same to be printed regularly with that statement.

SUPPLEMENTARY RESOLUTION.

Resolved, That without abrogating the Cininnati resolution, the Western Unitarian Conference hereby declares it to be its aim and purpose as a missionary organization to promote within its boundaries by all practicable means, a religion in harmony with the foregoing statement as to the general faith of Unitarians.

After considerable discussion the meeting was obliged to adjourn until after the afternoon session of the Conference. Reassembling in the same place about 4 o'clock Mr. Judy presented the following amendment to the supplementary resolution, making it read as follows:

Resolved, That without abrogating the Cincinnati resolution the Western Unitarian Conference hereby declares it to be its aim and purpose to promote within its boundaries by all practicable means a religion in harmony with the above statements, as nearly as may be done without the excluding of aid and sympathy to men and societies who do not concur in it but who desire to stand with the Conference upon the ethical basis as laid down in the Cincinnati resolution.

After on expression of opinion from each of the directors in turn, Mr. Learned moved that Mr. Sunderland be invited to come into the meeting and explain his wishes. When Mr. Sunderland came in he was asked whether he would be willing to accept Mr. Judy's amendment and he said no. Mr. Fenn then drew up the following amendment as a substitute for Mr. Judy's. After a long discussion it was voted to recommend it to the Conference, eight directors voting in favor of such recommendation and six withholding their votes. Mr. Fenn's resolution was as follows:

With a view to meeting the wishes of some of the Unitarian churches and workers of the West and to securing greater union and harmony among all the churches of the Western Conference, we recommend to the Conference the passing of the following resolution.

Resolved, That to the "statement of things most commonly believed among us," adopted by the Western Unitarian Conference in 1887, the following supplementary resolution be added, the same to be printed regularly with that statement.

SUPPLEMENTARY RESOLUTION.

The Western Unitarian Conference hereby declares it to be its aim and purpose to promulgate a religion in harmony with the foregoing preamble and statements.

Mr. Sunderland expressed his willingness to accept this amendment.

By special order of business the Conference brought its other exercises to a close Thursday morning, at 11 o'clock, to consider this resolution. Discussion continued until the hour for lunch, when the meeting adjourned until 1:45, an hour being granted by the Sunday-school Society for the continuation of this subject. The resolution was discussed on both sides. Mr. Shorey was called for and spoke in favor of the resolution, which was then put, and carried by forty-two to twenty-seven.

C. P. W.

Men and Things.

A STORY is going the rounds of the press of a man who recently inquired of a London bookseller for a copy of "Omar Khayyam." "Sir," replied the bibliopole, after some delay, "we've got 'is h'Iliad h'and 'is h'Odyssey, but not 'is Khayyam."

A GENEROUS purse contributed by her many friends was privately presented to Mrs. Abby Morton Diaz, at the annual meeting of the Woman's Educational and Industral Union. Mrs. Diaz has long been the president of the Union, and although she has resigned that office, she will continue her personal interest in its welfare.

THE directors of the Public Library at Concord, Mass., having doubts as to the moral influence of "Roger Hunt," have decided to let it remain on the shelves, but not to let it appear on the printed bulletin. This is done we are told in the interests of the young readers. We also understand that the book has been excluded from one of the libraries in St. Paul.

THE People's Society of Christian Endeavor of the United States has decided to establish a hotel to cost $1,000,000, in Chicago, to be named the Hotel Endeavor, and accommodate especially those of the members of the association who may visit the city. It is also to be the national headquarters of the association of Christian Endeavor and of the Golden Rule Society.

ONE of our exchanges tells the story of a a famous French Doctor and professor of medicine, who contended that every disease was due to a process of inflammation. On dissecting one of his patients, not a trace of inflammation could be found. He explained the circumstances to his pupils as follows: "Gentleman, you see that our mode of treatment was thoroughly effective. The patient is dead, but he died cured."

NATURE furnishes other means of illumination than natural gas, as in the snapping bugs of Cuba. These insects are beetles two inches long, and derive their name from the fact that when one is laid on its back it snaps its wings until it is enabled to bound into the air. On each side of the insect's thorax is a luminous membranous spot, and these flash at intervals, so that the Cubans put a dozen of these insects in a cage together, and so obtain a continuous illumination bright enough to read by.

WE learn from the *Boston Budget's* science column that Professor Swift, of Rochester, says the new comet is the largest that has been visible in the northern hemisphere since the great comet of 1882, and the first one since then that could be photographed. The rapid changes that have taken place in the tails make the most remarkable comet that ever appeared. As far as now known, this comet appears to be hyperbolic. It never was here before, and never can be again. Assuming that it came from the nearest sun, it must have been on the road about 8,000,000 years in order to have arrived at its present position at this time.

LADY HENRY SOMERSET writes to a friend: "There are times in our lives when a great momentum is given to our convictions; when a sight of what has been accomplished teaches us what can be done; when the power which has enabled others to triumph is specifically promised afresh. My visit to America has meant all this for me; nay, it has meant more. It is impossible to hold the hands and look into the faces of those women who in the strength of the spirit were led into a great crusade, and not receive a fresh baptism of power. Miss Willard has been characterized by one of the first literary women of her country as an educator of women in the wider sense, as an emancipator from conventionalities, prejudice and narrowness, and as a representative on a spiritual plane of the new age upon which we are entering. She takes her place with the foremost women of our time."

Contributed and Selected.

Arbutus.

'nder the snow near New England woods,
Vhere the sunlight rarely intrudes,
illing with perfume some quiet nook,
elling the children where to look,
s over the hills they come and go,
eeking the treasures under the snow,
Hides the Arbutus—the sweetest thing
'hat ever grew in a Northern spring.

Soft mosses make there a fragrant bed,
Upon it the pines their balsam shed,
And odors from many a spicy thing,
Under the snow their tributes bring.
The partridge berry with graceful vines—
About its roots the gold-thread twines—
Through its cover of snow the rain distills
The purest treasures of mountain rills.

Oh, the gold-thread ties a rare bouquet
Of fragrant blooms on a wintery day,
Sweet with the breath of Northern pines,
Sweet as aroma of Southern wines.
But never a drop of the famed Tokay
Held in its measure such sweetness as they;
You may tell me of garlands that queens might prize
But give me the one that the gold-thread ties!

E. M. BRACKETT.

The Decline of the Quaker Sect.

[A pamphlet on this subject has recently been published which we sent to a friend of ours bred in the Quaker faith, asking him to contribute something to our columns on the subject. The following was sent us in reply as a private communication, which we think too good to keep to ourselves, reserving only the writer's name.—ED.]

The Quakers are to me an interesting study, and I can not but wish the person would appear who could and would give an adequate account of their rise, progress and decline—if the last term is admissible, and I think it is, although not in the fullness usually attached to it. Such a person must be sufficiently *of* the society to know its inmost peculiarities, and sufficiently *other* to be able to see these peculiarities in their proper relations. He (or she) must be well versed in the history of the last three centuries, and must be in full sympathy with the progress the world has made and is making in its religious thinking,—in short, must be a philosopher in the high sense of the word.

At the opening of the seventeenth century the prevailing tone of religious thought in England was that of a dull, lifeless formalism. The doctrine of George Fox that God is *always* on speaking terms with men, just as it was generally believed he *once* had been, was a very attractive one to those who were hungry for something better than the mere religious machine of the time had to offer. Those who caught the real meaning of Fox's doctrine became enthusiasts, and soon a band of very earnest men and women were proclaiming it whenever and wherever opportunity offered. They claimed to preach nothing new, but aimed to revive Christianity as taught by "Christ" and his immediate followers. I do not understand that they were proselytes in the usual acceptation of that term, but they deemed it both a pleasure and a duty to proclaim the new light. The society grew rapidly by virtue of the inherent worth and attractiveness of its fundamental idea. Being freed from the trammels of creed and tradition, and disposed to meditate earnestly upon the problems of life, they quickly evolved some important "testimonies," towards which the world at large has slowly grown. Amongst them were the natural equality of all men,—the true democratic idea; the equality of the sexes by virtue of their common humanity; the sacredness of human life, and hence the wickedness of war; the duty of truthfulness at all times, so that the attempt to increase the obligation by an oath is wrong. In regard to the last two the teachings of Jesus are so plain that I have never been able to see how any "Christian" can take any other ground. In regard to the "Scriptures of truth" (one of their expressions) they seem to have accepted without question the idea that they are a veritable "revelation": hence the Bible was constantly studied and used in support of their testimonies and in testing what claimed to be revelation among themselves.

They were no great while in building up a strong society, with a most admirable system of regulations. As time progressed the preservation of the society in its integrity became their great care. They were a "peculiar people" and strove "to keep themselves unspotted from the world." The result was a check in growth by accretions from without, and soon a loss from the dropping out of those who did not care to be "peculiar." There came also divisions, for even the Inner Light does not cast its rays in the same direction for all. Forbearance and charity were leading traits amongst them, but there came a strain to which these virtues in them were not equal. Possibly the stimulus of discord helped as much as it hindered for a time; but it is not a diet on which lovers of peace can long thrive. It gradually became apparent to the most confident believer in the solidity of the rock on which the society was founded that it was losing ground. A want of faithfulness was conceived to be the cause, but as Friend Speakman intimates, in the pamphlet you sent me, this is too intangible a disease to admit of the application of a remedy. The idea of some important change to counteract the declension seems to have first taken root in the orthodoxy body. Joseph John Gurney advocated "modernizing," and in pursurance of the plan they moved towards the world. The result is, as I see it, a sect with many of the lovable qualities of the Quakers, but very narrow on its theoretical side. It accepts all the so-called evangelical doctrines unrelieved by modern scholarship; for by virtue of the Quaker idea of a free ministry, the preachers are quite as likely to be ignorant as learned. In fact such a thing as ripe scholarship in the ministry is hardly known in either body. The modernizers called themselves "progressives" because of their willingness to move at all, albeit their motion was backward (as I see it). A faithful remnant refused to make the change but their numbers are small. Although they feel themselves to be the true standard-bearers the impartial observer can hardly be mistaken in the feeling that there is no important future for them.

The Hicksite branch of the body is that which seems to me to be now most earnestly facing the problems of their future. For myself I see little in the outlook that is hopeful for them. They have been the true progressives and can not go backward. As a body they are not unwilling to make whatever changes the truth demands, but they are not scholarly enough to accept the new light of these days,—Evolution and all that it implies. They want an intellectual and not a mystical religion, such as suited the spiritually-minded man or woman of two centuries ago. They hold firmly to the doctrine of the Inner Light, but it does not at all mean to them what "Immediate Divine Revelation" did to Fox, Penn and Barcley. The reading of the Scriptures has largely fallen into desuetude and yet they are not to them simply literature. In short they are too progressive to work in old lines, and too earnestly and thoroughly in love with their history and traditions to take readily to new results.

LOVE may be celestial fire before it enters into the systems of mortals. It will then take the character of its place of abode, and we have to look not so much for the pure thing as for the passion.—*George Meredith.*

WOMEN will find their place, and it will not be that which they have held nor that to which some of them aspire. The old Salic law will not be repealed, and no change of dynasty will be affected.—*Huxley.*

AN old woman asked a sailor where her cow had gone. The sailor replied: "To the devil for what I know." "Well, as you are going that way," said the old woman, "I just wish you would let down the bars."

CENSURE and criticism never hurt anybody. If false, they can not hurt you unless you are wanting in manly character; and if true, they show a man his weak points, and forewarn him against failure and trouble.—*Gladstone.*

IN these lives of ours, tender little acts do more to bind hearts together than great or heroic deeds. The first are like the dear daily bread none can do without; the latter, occasional feasts, beautiful and memorable, but not possible to all.—*Louisa M. Alcott.*

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Church Door Pulpit.

The World's Debt to Egypt.

A PAPER READ BY D. H. FLETCHER BEFORE THE UNITY CLUB OF ALL SOULS CHURCH, APRIL 4th, 1892.

The world's debt to Egypt! What a subject, and what a debt! The artist Timanthes, unable to portray the grief of Agamemnon at the sacrifice of his daughter, the beautiful Iphigenia, threw a veil over the father's agonized and prostrate form that it might vaguely suggest to the observer the throes and pain and writhing agony which no art could depict. So, beneath Time's great veil, the dust of ages, shrouding mighty and marvelous Egypt, is seen the prostrate ruins of her temples and her tombs, mute witnesses of her regal greatness. We spell out, not in letters, but in lives,—not in centuries, but in cycles,—the history and meaning of this ever wonderful, devout, suggestive, thoughtful, valiant race;—and we close our chattering lips in reverence and in awe while her "forty"—aye seventy "centuries look down upon us" and bid us hush. Egypt is the Pharos of the nations. The fires upon her watch-towers of truth have smouldered to ashes, but their light shines down through the centuries like the continuing rays from a lost star.

What made Egypt great? This is the first and constantly recurring question to the student of Egyptology; and upon its answer, depends, in a great measure, our judgment of the merits of and our sympathy with that unique and interesting race. What made the Egyptian what he was? I believe there is but one answer and but one word in the answer —*necessity*. He had to be or perish.

The marvelous history of Egypt is as truly the result of its physical make-up, as that the land itself is the "gift of the Nile." The variations of a few feet in the rise of the river, signified to the people all the difference between material success and utter failure. If it attained a given height, plenty followed. If it fell below, famine was the result. If it exceeded its average, complete inundation and terrible destruction was the inevitable consequence. The Egyptian had one chance out of three for obtaining a fair show; and then only a fair show for helping himself. Such a state of affairs could have but one effect upon him. For three thousand years,—and I know not how much longer, until the time of the Pharaohs, he had annually held before him the alternative "sink or swim, live or die, survive or perish"; whichever it was, depended upon him. For countless generations, he was annually told by this great river, "By the sweat of thy brow must thou earn thy bread." Its constant admonition to him through all these ages was: "*work, work, work!*" The deposit from this remarkable stream caused the land to be exceedingly fertile; but cultivation and planting of the seed was absolutely essential to a harvest; and the most primitive man was taught by dire necessity, that he must sow, and sow in time, if he would reap. This constantly recurring lesson made the Egyptian, of all the men of antiquity, most eminently a worker. If the Nile washed away his house, he must build another. If his cattle were overtaken by the flood, they must be rescued or lost. If the river failed to rise sufficiently to moisten his fields, he must work his shadoof or starve. With all its generosity to him when he stood ready to garner its gifts by work, it was as uncompromising as fate when he failed. It was literally "a tide in the affairs of men" that was to be "taken at the flood." Whatever its caprices might be, his duties were clear; and he accepted them like the philosopher that he was.

It has been carefully estimated that each savage sustaining himself by the chase, requires twenty square miles of territory on which to live. Had Egypt been subject to none of the contingencies mentioned when the primitive man first found himself in it, five hundred and fifty of him might have lived there indefinitely, without increase and without progress. With the natural fruits of the soil and of the chase, he would have contented himself, just as that emblem of industry—the honey-bee, when transported to the tropics, ceases to store honey, and is transformed from a worker into an eater. But Egypt shows no such history. Away back in the dim ages, before Rome was born, before Greece had a history, the Nile valley was a literal ant-bed,—teeming with millions of workers; and there was fully developed, then and there, what Taine has called "the greatest of all human acquisitions—the habit and taste for labor."

"But," you say, "all this refers to physical work, and these men were thinkers; what made them think?" I answer again—*necessity*. It was a factor in causing them to work,—a greater factor in causing them to think *how* to work. It lubricated their joints with brain-juice. Working and thinking produced results which caused them to work and think more. A famine, caused either by a drought or an extreme flood, suggested the propriety of storing for the future. Hence granaries were built and supplied. If it was wise to store at all, it was wise to store much; and hence the ground was forced to raise five successive crops in a season. Constant provision for the future in this way, for untold generations, could not but suggest thoughts of the future in other ways. Thought begets thought. Among so many working animals, striving to fill their mouths, there gradually appeared thinking animals, striving to fill their brains. If necessity could give to the bee the instinct to store for the future, we may presume that it gave to man constantly broadening thoughts of the future; and hence it may be assumed that in some vague and shadowy way, the thought of immortality was begotten;—a thought that enters as the prime character-making factor of the race.

"Not to be killed," says Stendhal, "and to have a good sheep-skin coat in winter, was to many men in the tenth century the height of felicity." From all that we know of the early Egyptians, they had attained a somewhat similar height in that respect. Lacking felicity, the thought of future life served as a substitute. As the result of a kind of natural selection, the thinkers separated from the physical workers; and there arose that class of men who made it their business first to promote thought and investigation among themselves, and second, to furnish others with "inducements to live." They banded themselves together, not only from choice, but from necessity;—as a result of the advantages which grew from coöperation and a mutual interchange of thought. Blend with these causes reverence and awe for the phenomena of nature, the thought of something higher and better, the hope of a beyond, coupled with selfishness and superstition, and you have the leading characteristics of the Egyptian priests. Charge them with all of the sins of all of the calendars, and they have left a handsome credit to their account. Without them, Egyptian civilization could not have been. They knew, with the modern sage, that "ten million ignorant men could not make a wise one"; and that wisdom was essential to progress. Knowledge, above all things, was to them power. For numberless centuries they stood guard over this treasure; and we, for whom they were trustees, have no right to question their administration until we prove that we are doing better for those who are to come after us. Whatever abuses they are responsible for, they made themselves useful; and in many things the old Nile was their prompter. It is as originators, as find-a-way-or-make-it kind of men, and not as copyists or mere improvers that we must consider them; and as originators they are entitled to the highest credit for producing that which, in the light of to-day, may seem inferior in so many respects. A clear atmosphere, devoid of clouds or rain, gave opportunities to study the stars that were offered in such perfection nowhere else. They early noted their movement, their varying altitudes and positions, and the significance of angles was thus suggested. Hence, we may surmise, came the genesis of geometry; and it came none too soon, for the old Nile was ready to have a practical application made of it.

It is estimated that ancient Egypt contained a population of from five to seven millions. Assuming that there was one cultivated field to every five persons there would be one million boundary lines, more or less, for the Nile to overflow each year, according to the height of the flood. As these, like the huts, were usually constructed of Nile mud, they were easily destroyed. But if 50,000, only were swept away, what opportunities must have been offered for surveyors! And here that art, so inseparable from civilization, originated. The tunnels beneath our river and lake, the grades and curves of our railroads, the levels in our mines, the boundaries of our lots, our farms, our towns, our states and of nations, all had their origin in the overflowing of that Egyptian river which gave lessons in surveying when the designer of the Sphynx was a baby. Nowhere in history do we see the battle between mind and matter waged with such continued persistence as on the banks of that old stream; and all the time we find man, slowly but surely, gaining. The mighty power of the flood evidently made a deep impression upon his mind; and as he felt the necessity for making his temples and tombs permanent in order to preserve the body to which his soul was to return in after ages, it was essential that he should build them to resist floods in case the latter should ever rise thereto. Hence one of the primary reasons for the enormous massiveness of their architecture.

It would be interesting, were it possible, to trace the growth of mind in its various departments through those ages. The Egyptians have been criticised because they did not do more. It has been urged that they "were not scientific." The absurdity of the suggestion is its answer; for to be scientific implies an existing science. The wonder is, not that they did not do more, but that they did so much with such poor means.

It is said, in further criticism of the Egyptians, that they "did not carry their geometry much beyond plane trigonometry." But plane trigonometry was better than no trigonometry, when it seemed to settle the boundary-line disputes between seven millions of people.

It is as true to-day as it was five thousand years ago, that art can not progress faster than the demand for it; and what may have been a great and meritorious invention in times past, would to-day be trivial. Instance two striking examples of this in the cotton-gin and the telegraph. The one was little more than a spiked cylinder with a crank; the other a pivoted lever interposed in an electric circuit. A boy might make either; yet the one revolutionized the commercial interests of a continent, and the other formed an epoch in the history of a world. They were great in their results, but greater in their original conceptions; though we must not forget that they were nineteenth century conceptions. Let us, in their light and relative value, endeavor to estimate the worth to the world of some of the thought products of old Egypt.

Constructional geometry was one of the earliest products of Egyptian thought. What do we not owe to it? The industry of civilization to-day is based upon it. On every hand we see its marvelous results. The steamship that circumnavigates the globe is, by the aid of this art, perfected in all its details upon paper, before an attempt is made to construct it. I have in mind a piece of mechanism in use in a Chicago factory, which is so complete that it seems to possess actual intelligence. This creature of man's ingenuity has an omniverous appetite for steel rods; and only wants to be let alone that it may devour them. Day after day, week after week, it may be seen biting off little bits of steel, chewing them in its tireless jaws, moistening them with its oleaginous saliva, and finally spitting out the pieces with little spiral threads formed upon them, and a little tooth-mark nipped in the head of each,—forming a perfect screw. If the food is not furnished on time or in sufficient quantities when needed, it stops work instantly and sets up a cry like an impatient child, and will not stop until it receives attention.

The Jacquard loom is another example of marvelous automatic mechanism. An entire year of a skilled expert is required to adjust the threads of this wonderful, but now-matter-of-course machine, before it can commence its work. With its thousands upon thousands of combinations, it works on and on, day and night, apparently conscious of what it is doing. Delicate little fingers are seen to reach out after the threads as if anxious to caress them; but if a single one of the myriad number breaks, the little feeler misses it at once, commands silence, and every shaft and wheel and spindle stops until the delicate little nerve is properly cared for.

These are only types of numberless complicated and surprising machines that are rendered possible only by the application of that beautiful science that had its birth in the busy brains of those white-robed men who, ages ago, worshiped Ra on the banks of old Nilus. How much was accomplished in this science in ancient Egypt, we know not; but we do know that great proficiency was attained at Memphis, and that the results were gathered together and formulated in Alexandria nearly three hundred years before the Christian era. And, as has been wisely said, "much of what was done was done forever. No mathematician has had to re-demonstrate the problems of Euclid." It is a significant fact that the text-books of geometry in the great English universities to-day were written in Egypt more than two thousand years ago; and there has been no material departure from them in any school on either continent. It may be urged that Euclid was a Greek; but he lived and wrote in Egypt, under Egyptian influences, as the result of Egyptian enterprise; and two of the books passing under his name were writen by Hypsicles, a native mathematician and a co-worker. To Euclid may be traced the origin of our adage: "There is no royal road to knowledge." When asked by Ptolemy the first if he (Ptolemy) could not learn his "Elements" in some easier way, he replied, "There is no

yal road to geometry." But whatever the road may be to geometry, ie geometry of old Egypt carved out royal road, broad and beautiful, irough all the centuries since, that definitely marked by the golden ile-stones of resulting progress.

But these were not the only pioeers of that land who helped to blaze ie way through the dark jungles of norance and superstition. Their ontributions to astronomy led the ay to results, the value of which to ian is inconceivable. Their zeal in he prosecution of this science, and heir profound reverence for it, is uggested in the fact that the great lanisphere in the Memnonium, the Palace of Rameses II., the earliest nd most interesting of all astronomcal instruments, and which was 365 ubits (547½ feet) in circumference, vas made of gold. It was divided and narked at every cubit with the days f the year, the rising and setting of he stars according to their natural evolution and the signs ascertained rom them by the astrologers. This emarkable device, that if existing vould outrank all exhibits at the World's Fair, was stolen by that diot, Cambyses, nearly 900 years ater, and lost to the world. Had ie even possessed the decency to ubstitute a *fac simile* of another maerial, like the illustrious thief who tole the golden coffin of Alexander nd replaced it with one of glass, he night have been forgiven.

The crude and ingenious means dopted by these men, ingenious beause necessarily crude, excite our dmiration; and the results attained hereby are simply astonishing. No nstance but one in all history is given f so broad a generalization resulting rom so apparently trifling a phenomenon, as is recorded of Eratosthenes in is attempt to measure the circumference of the earth. Being in Syene, in Upper Egypt, on the 21st day of June, ie noticed that the sun at noon shone o the bottom of a well without casting shadow. This was his only hint. Millions would have passed it by without notice or comment. But he saw in that fact, for the first time since the dawn of creation, the initial point from which to begin the measurement of a world. Having no other means of measurement, he caused pedestrians to walk from there to Alexandria and count their steps. In his manner, he found the distance to be equal to the obliquity of the ecliptic. Unfortunately, it is not known what standard of measurement he employed; though it is claimed that he approximated substantially to the general result now recognized. But whether he succeeded or failed in obtaining exact results, signifies nothing; for he showed us how to solve the problem by measuring an arc of the meridian—the exact process employed to-day.

Geography was first founded by Eratosthenes upon a mathematical and astronomical basis. He determined the extent of each zone by the length of the solstitial day, and called them "climates"; hence the original of the word.

That interesting device, the axillary sphere was invented by this extraordinary man and used for over 1,800 years. It was employed by Aristarchus who first propounded the heliocentric theory of the solar system, subsequently revised or rediscovered by Copernicus. Truly "the centuries are eternal resurrection days!"

Heron, or Hero, was another Egyptian who busied himself more than two thousand years ago in originating exhibits for the Columbian Exposition at Chicago. He was the first to recognize the expansive properties of air; and built the first caloric engine with which he shrewdly caused the doors of the temple to open when fire was built upon the altar. This mysterious altar consisted of a hollow cylinder in which was a piston connected by means of pulleys and ropes to the pivots of the doors. The fire caused the air to expand and open the doors, and when it was extinguished, the reverse action closed them. Hero devised the first fire engine known. It had two single acting pumps worked by one beam by means of brakes. The streams united in a common discharge-pipe passing into a trunk which formed an air chamber, and out at a nozzle capable of being presented in any direction. This is a description of a standard force-pump manufactured by the leading pump manufacturers of the United States to-day. Hero invented the first rotary steam engine though it may be said to demonstrate only a principle; and he gave to the world its first thermometer.

Among important arts and devices originating in ancient Egypt may be mentioned astrolabes and diopteras, for measuring horizontal and vertical angles, the bellows, the blow-pipe, the bow-drill, casting of bronze, stone-cutting, the arts of dovetailing, dowelling and veneering. The first clock was attributed to Thoth. In it the hours were sounded upon organ pipes through the agency of water. A double fine-tooth comb found in an ancient tomb indicates the origin of the adage that "necessity is the mother of invention." Glass manufacture originated there, was carried to a high state of perfection, and some varieties were unknown elsewhere. The lute, the lyre and the harp were used in Egypt 3,000 years ago. Mirrors were made by them of bronze, tin and other elements so combined as to make what has been described by experts as "the whitest, hardest, most brilliant and refractory of metals." Lighthouses originated there, their shape being patterned after that of the garments of the priests. Flax was treated in Thebes, substantially as at present, 1500 B. C. Extraordinarily perfect imitations of gems and precious stones, as well as artificial eyes, were made as early as 2000 B. C. Musical science and art originated in Egypt; and the diatonic scale was first discovered by Ptolemy. The first church organ was of Egyptian birth, and bears date 150 B. C. It was blown by means of a wind-mill. Paper, pens, cross-cut saws, scissors, sickles, siphons, and squares were in common use in very ancient times; and the "rotation of crops" considered so important in agriculture to-day, was commonly practiced by the farmers.

In the theory of civil government a high standard was reached; and Solon, the famous Greek law-giver, acquired his civil wisdom at Saais. What modern natives term "civil service reform," was recognized law and practice in the days of the Pharaohs. Rawlinson says that a system was established "whereby persons of all ranks, even the lowest, were invited to compete for the royal favor, and, by distinguishing themselves in the public schools, to establish a claim for employment in the public service. * * * Merit secured promotion; and it would seem that the efficient scribe had only to show himself superior to his fellows in order to rise to the highest position but one in the empire."

The fact that woman was the recognized friend of man and had equal rights with him in the eye of the law, indicates the advanced stage of civilization to which this extraordinary people attained at that early day.

An intelligent English writer has given this estimate of the standard reached by Egypt in art, science and literature: "The Egypt of the Pharaohs is the Egypt of an art hardly absolutely inferior to that of Greece itself, and as its parent, relatively superior to it,—the Egypt of a science which may be similarly compared to our own, the Egypt of a literature, the remnants of which, scant as they are, show traces worthy of Homer."

The science of medicine may be said to owe its origin to this unique people. Erasistratus and Herophilus investigated the structure and functions of the valves of the heart and the nerves of sensation and motion and are said to have "formed the first rational connection between anatomy and medicine." In addition to this the scholars of Alexandria fixed the text of the classical writers on critical principles; and as a result of their efforts in this direction, we owe to them the sciences of grammar, prosody, lexicography, archæology, geography and mathematics.

In Alexandria, as has been well said, "all the knowledge of the past was treasured up for transmission to a future age."

Alexandria! What does not the name suggest? Here was founded one of the greatest schools of philosophy of ancient times, and that famous library that was a brighter beacon than the Pharos itself. Here the Bible was translated into Greek. Here was saved the text of Homer. Here Alexander, Cæsar and Bonaparte in turn contended. Here trod the disciples of Aristotle and of Jesus. Here Hypatia sanctified the charm of her beauty with that of her soul. Here slept Alexander in his coffin of virgin gold. Past its portals sailed the regal Cleopatra, while

"The barge she sat in, like a burnished throne,
Burned on the water." * * *

Here lived the Ptolemies, promoters of art, science and truth, and benefactors of a world. Here toiled Archimedes, the prince of mechanics. Here taught the gentle-souled Euclid whose decrees have stood at the apex of intellect for twenty-one centuries. Here, in this Garden of the Gods, Aristarchus propounded the discoveries of Galileo and Kepler sixteen hundred years before they were born, and Hero practically anticipated the discoveries of Watt and Ericson long before the Christian era. Alexandria! Write but the name—and you will have written the larger half of the intellectual history of the world for nine centuries.

The world's debt to Egypt! Who shall say what it is? We can not think it, though we may think of it. The world's debt to Egypt is its debt to her accumulation of truth. Truth-seekers may perish, but truth remains.

"Great truths are portions of the soul of man;
Great souls are portions of eternity;
Each drop of blood that e'er through true heart ran
With lofty message, ran for thee and me."

The world's debt to Egypt is a debt to millions of earnest souls, to myriads of lofty-minded men, a debt to countless aspirations and infinite yearnings, to centuries of toil and cycles, of waiting, a debt to joy and hope and love and thought and toil and pain and tears and blood; blended with the magnificent history of the most marvelous and wonderful nation of antiquity.

The world's debt to Egypt! Can we pay it? Yes,—by creating another and becoming creditors to the future, us we are debtors to the past. The deciphering of the Rosetta stone was a signal-light flashed between two eternities—bidding us—*go on!*

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Notes from the Field.

Wisconsin Conference.—This organization will meet at Neillsville, June 2 and 3. The program is as follows: Thursday evening, 8 p. m.—Sermon, Rev. H. M. Simmons. Friday, 9:00—Devotional Exercises, Rev. W. F. Place. "He prayeth best who loveth best." 9:30—Address of President, Hon. H. M. Lewis. Report of secretary. 10:00—Report from General Field, Rev. T. B. Forbush. 10:30—"Religious Evolution Universal," Rev. E. A. Petingill. 11:00—Paper, Rev. C. F. Niles. 11:30—Paper, "Our Gospel," Rev. H. C. McDougal. 2 p. m.—Song Service. 2:30—Address, Rev. H. T. Secrist. 3:00—Maxson's Memorial Service. The pastor, L. A. Doolittle, Esq., Hon. S. W. Hunt. As preacher, Rev. T. B. Forbush, Rev. S. M. Crothers.

"Some other world is glad to see
Our star that's gone away;
The light whose going makes our night
Makes somewhere else a day."

"The Harvest Time is Passing By."—Mrs. James O'Neill, assisted by choir. Friday evening, 8:00—What is the Word of the Liberal Gospel Concerning Man? Rev. F. C. Davis. The Church? Rev. H. C. McDougal. The Bible? Rev. H. T. Secrist. Jesus? Rev. Sophie Gibb. God? Rev. S. M. Crothers.

The Conference will close with a reception.

Kalamazoo, Mich.—The annual banquet of the Unity Club took place on the evening of May 24, at the American House. After a collation, an invocation and music, the following toasts were given, Miss Bartlett acting as toast-reader:

1. The Club Idea, "Why stay we on the earth unless to grow?" W. R. Taylor.
2. A New Factor, "A single, steady aim, unmoved by threatening or reward," Mrs. Helen Nichols Caldwell.
3. Public Spirit, "Count nothing good for the bee that is not good for the whole hive," J. H. Kinnane.
4. The Silent Member, "I like your silence; it the more shows off your wonder," Gertrude Cobb.
5. Woman and the Future, "The twentieth century is Woman's century," E. H. Rainey.
6. Greeting from a Neighbor Club,
"Hearts to hearts their meaning show,
Sum their long experience,
And impart intelligence."—Rev. Mila F. Tupper.
7. A Closing Word, "Life is hardly respectable—is it?—if it has no generous, guaranteeing task, no duties of the affections, that constitute a necessity of existing."—The President.

Winona, Minn.—The following printed circular explains itself, and as the object is so worthy, we give it space. The bowl of the spoon contains an engraving of the church:

DEAR FRIEND: On behalf of the Unitarian Society of this city, we ask your co-operation in our effort to lighten the burden on our church. We have had made a souvenir spoon of handsome design, containing in the bowl a good sketch of our little church. The spoon is of first-class quality and excellent workmanship—sterling silver. We propose to sell these spoons on order. The price is $2.75, prepaid. We earnestly solicit your order for a threefold purpose: First. For the intrinsic value and beauty of the spoon. Second. For its special value as a souvenir of one of the new societies of the West, struggling to uphold the banner of liberalism. Third. For the great aid it will be to us. A few orders from each society will be of inestimable worth to us at this critical period of our life. The cause is noble, and we are sure your response will be. Your orders will be filled as promptly as the spoons can be made. We should be glad to have you join with others of your society, and send order to George A. Cutting, superintendent Sunday-school, First Unitarian Society, Winona, Minn. Address care of S. W. Morgan, jeweler.

Boston.—The after-glow of anniversary week appeared in the various pulpits last Sunday; ministers and people being full of attention to statements of new and old church projects.

—Memorial day did not lack any activity or sincerity in its observance. The services on the previous Sunday were interesting and the sermons had in them less than usual of reminiscences and more of forward-looking duty.

—Rev. A. J. Rich, of Milford, N. H., tells in *Lend a Hand* of the union of his county ministers of all denominations for joint moral and social work. Also of his own large "confirmation class."

—A vote was passed by the Convention of Congregational ministers held May 26th in Dr. Hale's church, that measures be taken looking to a union meeting of all the ministers of every church belief in the state to consider many common interests.

—It is hoped that Rev. John P. Forbes will accept the tendered pulpit of the second church of Boston.

Olympia, Wash.—We regret our small space does not permit us to print the entire report of Mrs. G. F. Stone in regard to the raising of the organ fund for this place. To the appeal from the women of the church to the Unitarian churches throughout the country responses came from 160 societies. The Woman's National Alliance contributed $22.90, a total amount of $470.45 being received.

Austin, Texas.—Rev. J. R. Effinger recently preached here at Board of Trade Hall, on "Vision." The *Daily Statesman* of the place published a part of the discourse. Mr. Effinger's friends will be glad to know that he is able to appear again in the pulpit.

The Republican Convention.

The next convention of the Republican party will be held at Minneapolis, Minn., commencing June 7th, and the following information in regard to rates and arrangements for the transportation of visitors will be of interest to our readers.

The North-Western line will sell excursion tickets to Minneapolis and return at the very low rate of one fare for the round trip, and will provide the best of facilities for the transportation of the delegates and visitors.

Three superbly appointed trains are run over this line between Chicago and Minneapolis.

The "Day Express," with luxurious parlor cars, leaves Chicago at 8:15 A. M. and arrives at Minneapolis in the evening, affording a delightful daylight ride through some of the most picturesque scenery of the northwest.

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Tickets via the North-Western Lines from Chicago to Minneapolis will be good via the direct line, through Janesville, Madison and Devil's Lake, or via the "Lake Shore Route," which closely follows the shore of Lake Michigan and passes through Milwaukee, Waukesha, and Madison, or will be good going one route and returning the other.

Circulars giving detailed information in regard to rates, arrangements, etc., and also containing map of the city of Minneapolis, will be furnished on application to W. A. Thrall, G. P. & T. A., Chicago & North-Western R'y, Chicago, Ill.

Summer Tours to Cool Retreats via The Big Four Route.

Prominent among the popular tourist lines of the country, the BIG FOUR ROUTE on account of its superior facilities and excellent train service occupies a pre-eminent position. With solid vestibuled trains from St. Louis, Indianapolis and Cincinnati to New York and Boston, passing along the cool shores of Lake Erie to Chautauqua and Niagara Falls and across the Empire State via the Great Four Tracks (New York Central & Hudson R. R.) it offers unequaled attractions to the eastern tourist. To the westbound passenger it offers the FINEST TRAINS in America with palace sleeping cars, reclining chair cars and parlor cars to Chicago, passing in full view of the World's Fair Buildings and to Peoria and St. Louis, making connection with the Trans-Continental lines for all western points. Elegant dining cars on all through trains. Be sure your tickets read via the BIG FOUR ROUTE. D. B. Martin, General Passenger Agent, Cincinnati, Ohio.

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St. Louis Magazine, 901 Olive St., St. Louis, Mo.

TRUTHS FOR THE TIMES.
Fifty Affirmations concerning the Relations of Christianity to Free Religion. By Francis E. Abbot. 10 cents, post paid.
CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

"This book is to me a delightful surprise. I anticipated a somewhat dry, philosophical dissertation on the absurdities of conventional religious thought, treated in the rather popular style of a burlesque on religion, in which, as is so frequently the case in such works, truth is held up to ridicule with error—the wheat condemned with the chaff. In this as well as the general character of the work I find my preconceived impression wholly at fault. The work is in the first place what it purports to be, a tale of adventure, a story containing many more or less spirited adventures on the strange island of Inquirendo; a love story cleverly wrought out, and sufficiently well written to hold the reader's attention to the end. In my judgment it is a stronger piece of fiction, considered as such, than Edward Bellamy's 'Looking Backward,' which at times it reminds one of. The purpose of the work, for it has a purpose, a noble and most praiseworthy aim, is to expose the absurdities of the dogma, the rite, form and ritual of modern Christianity, which has been so lamentably exalted above the spirit of its founder; to show that it is not every one who says 'Lord, Lord,' who shall enter into the Kingdom of God; that lip service is not religion. It is a merciless exposure of Pharisaism and hypocrisy, which Jesus so severely condemned, and which is so prevalent in fashionable Christianity of to-day. It is a good book, and while it will offend many, should be read by all."

The paragraph quoted above is from the ARENA. If you are not satisfied with one opinion, then read what the sapient critics say in this "deadly parallel," and then take your choice:

"A broad burlesque of Christian symbolism. The book fails from the beginning."—Independent.

"A venomous satire."—Hartford Courant.

"A watery book—weak and insipid."—The Church, Philadelphia.

"Grossly and offensively shocking to taste and propriety—stupid and vulgar blasphemy."—Churchman, New York.

"The author—an adventurous Atheist—sees only mockery and sham in the Christian Church and the worship of God."—Brooklyn Eagle.

"Linked foolishness long drawn out."—New Orleans Times-Democrat.

"A curious and repulsive book."—Albany Journal.

"An attack on revealed religion."—N. Y. Times.

"We sympathize with the fear expressed in the 'postface' that the effect upon the world may be pernicious."—Interior, Chicago.

"A singular and unique volume, setting forth the folly of Materialism, and seeking to divest religion of superstitious views and ceremonies."—Zion's Herald.

"An ingenious phantasy, in which while exposing the weakness associated with many forms of religion, the author reverently exalts what he regards as essential truth."—Episcopal Recorder.

"A book with a useful purpose."—Congregationalist.

"The purpose of the book is to elevate the simple truths of Christianity."—Advance, Chicago.

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"A sincerely devotional frame of mind manifested in these pages."—New York Telegram.

"Refreshing as a sight of Beulah land itself."—Hartford Post.

"The author has much graphic power, humor and spirit."—New York Observer.

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Helps to High Living.

un.—Religion is relative to the individual.

Con.—Right living will produce right thinking.

Cues.—Greatness lies not in being strong, but in the right using of strength.

Ved.—Defeat is a school in which Truth always grows strong.

Thurs.—Heaven is the soul's summer.

Fri.—The truest self-respect is not to think of self.

Sat.—Suffering well borne is better than suffering removed.

—*H. W. Beecher.*

The Calf that Went to School.

dozen little boys and girls,
ith sun-browned cheeks and flaxen curls,
ood in a row, one day, at school,
nd each obeyed the teacher's rule.
right eyes were on their open books.
utside, the sunny orchard nooks
ent fragrant breezes through the room,
o whisper of the summer's bloom.

busy hum of voices rose,
he morning lesson neared its close,
hen "tap, tap, tap," upon the floor,
ade every eye turn to the door.
little calf that wandered by
ad chanced the children there to spy,
nd trotted in to join the class,
uch to the joy of lad and lass.

heir A B, ab, and B A, ba,
heard, and solemnly did say
Baa! Baa!" then scampered to the green,
nd never since in school has been.
hose girls and boys soon learned to spell
nd read and write; but who can tell
ow great that little calf became?
may be, now, a cow of fame!
r was that "Baa!" all that it knew?
think it must have been. Don't you?

GEORGE COOPER, *in Our Dumb Animals.*

The Seals Crystal Palace.

Once it happened that one of the
olar icebergs was so ingeniously
naped by the warm waves that, when
snapped in the middle and fell over
n its side, one portion of it rose with
ne honey-combed part toward the
ater, thus making the iceberg an ice
alace filled with many a crystal
rotto which, rising story upon story,
age upon stage, converted the trans-
cent mountain into a floating crystal
alace with transparent walls.

It would have been a pity if such a
orgeous palace had passed away,
ith never an inhabitant to profit by
s existence, and so it was fortunate
at it was discovered by a troop of
als migrating southward.

The seals might just as well have
warmed over the outside of the ice-
erg, as they had often done in pre-
ious cases; but possibly they recog-
ized the advantage of having a
ver their heads, and consequently
ived down and came up inside of the
rystal palace. Anyhow, whatever
eir reasons, that is what they did.

By hundreds and by thousands they
ambered up the irregular inner walls,
ccupying the grottoes and ledges till
ne palace was crowded to its full ca-
acity with the noisy, active creat-
res.

They might easily have been un-
omfortable in their splendid palace
ad not accident come to their relief.
he warm air from their bodies and
eir warm breath rose to the top of
ne iceberg, and fortunately found
in spots in the roof and melted
oles, so that places of escapes for
ad air were made.

Of course this air, being warm, no
ooner reached the colder atmosphere
utside than it condensed like steam
nd rose, a white column, above
ne palace, looking very much like
moke.

Indeed, a sailing vessel passing
hat way thought it was smoke, and
he captain changed his course to go
earer the iceberg, hoping to save the
ives of some shipwrecked sailors,
hom he supposed had built a fire on
he berg.

Fancy your own astonishment at coming upon a crystal palace in mid-ocean inhabited by thousands of seals, and you may then understand how the captain and his crew felt when, looking through the clear walls of the stately structure, they saw the countless animals in conscious security playing or sleeping in the fairy-like chambers.

The captain bewailed his lot that there were twenty thousand dollars' worth of sealskins in sight, but out of reach!

It was disappointing for the captain, but it was tolerably comfortable for the seals, who take more interest in sealskins when they wear them than when human beings make coats of them.—*John R. Coryell, in St. Nicholas.*

Rag Dolls.

"Two weeks ago I made my little one a rag doll and watched how she would act. I painted a red mouth and pink nostrils, light blue eyes and black hair with oil paint and let it dry. I painted it in such a way as to make the doll *smiling*, and the face of it was most agreeable to behold. Baby nursed it from morning till night, taking it to the table and to bed with her. She showed affection such as I never saw bestowed upon such dolls as we buy ready-made. Last week I made her three more rag dolls, painted with pleasant and attractive faces, and dressed and fixed them up. She played with them all, and I noticed she was looking at their faces all the time, and finally seemed to center her affections on a *particular* doll (the most pleasant looking of them all), and abandoned the others and played with that one altogether. Yes, most decidedly, the rag doll is *the* doll for babies and children. I can remember well myself liking my *rag* doll the best when little."—*The Kindergarten.*

The Handy Boy About the House.

I like the handy boy about the house who knows how to hang a picture, drive a nail, and do the little necessary repairing that any mother wants done. It is easy enough to learn how to use a saw or chisel, and every boy should have a box of tools, so that he can repair articles that may become damaged. The boy who is handy about his mother's house will be of inestimable value to his wife when he shall marry. Boys who do not care to go out at night may learn to make many pretty pieces of furniture, if they will only devote some time to studying how to use tools and paints. With few lessons, the handy boy may make picture frames, or cabinets, odd cornices, or desks or other articles of usefulness and value. The boy who is handy about the house and a help to his mother is one who learns how to make purchases for the household, who can tell a good piece of meat at the butcher's, or pick out fresh vegetables at the market. Oh, no, do not say that marketing is woman's work. It is quite as much man's work, and besides, none of us can know so much in this world that we can afford to ignore even the details of marketing.—*Ladies' Home Journal.*

"PAPA," said a boy, "I know what makes folks laugh in their sleeves!" "Well, my son, what makes them?" "'Cause that's where their funny bone is."—*Exchange.*

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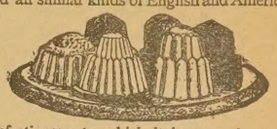

confectionery, to which it imparts the lightness, richness, appearance and flavour of new-laid eggs. This tin is equal to 30 new-laid eggs.

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Publisher's Notes.

A recent number of the *Open Court* contains the following notice of Rev. Charles Voysey's "Lecture on the Bible," lately published by us :

The present is the fifth edition of Mr. Voysey's pamphlet, with which is now published by way of introduction a few remarks by the Rev. Herbert Taft Root, intended to supply the constructive element in which the lecture is deficient. Mr. Voysey's object is to prove the fallibility of the Bible by reference to some of the "contradictions" it contains. These he divides under the three heads of, passages which attribute to God feelings or conduct unworthy of Deity; passages which directly or indirectly inculcate wrong-doing or bad motives in man; and passages illustrating the human error and infirmity of Jesus. So far as it goes, the work is on the whole well done, but it is doubtful whether so slight a contribution to Biblical criticism can be of much real service for the advancement of truth. Mr. Root's remarks are good. He well says that a written revelation of God once for all is a manifest impossibility while human nature remains as it is. He adds truly that "all nature is a revelation of God, never varying, never false or contradictory, but differently apprehended by the different onlookers." In attempting to explain the mystery of evil in the universe "each sincere seeker in every age seems able to give such explanation as justifies the common faith of all the good, high or low in intellectual status, in the fixed principles of goodness and order."

The price of the pamphlet, including postage, is 20 cents, but to any one engaged in the distribution of liberal literature we will mail twenty copies for $1 00.

Another valuable pamphlet for missionary use is "The Change of Front of the Universe" by Minot J. Savage. This address, says the *Christian Register*, "if any one were to ask the question, Why must we have new thought in religion? would show very plainly why the ancient faith must have restatement. Indeed, the old formulas are not true to the modern mind. Is faith possible, then? The same address is itself the utterance of a faith remarkably hearty and genuine. It rests on a basis of reason, and looks the facts of the world in the face." We publish the address in a pamphlet of thirty-two pages with a neat cover, and the price for a single copy is ten cents, but to any postoffice mission worker we will mail forty copies for $1.00.

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DR. ALICE B. STOCKHAM has just arrived in San Francisco and will reach home in about one week. She has been on an extended tour around the world introducing her famous book TOKOLOGY in foreign lands.

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